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the groom performs *mūrta* to the bride. Later in the day the bride leaves her natal home and accompanies the groom to his home. Relatives of the groom who did not accompany him to the bride's house now perform *mūrta* to the bride.

When a marriage takes place, it is not only two persons who come together but two kin-groups. They come together through the acquisition of two common objects of interest. But before marriage the bride was only an object of common interest to her natal kin-group, and the groom to his natal kin-group.

When a marriage takes place, there is a change in the social personalities of the bride and groom. It gives them new rights and obligations. Some of this is symbolized in marriage ritual: for instance, the bride loses her rights in her natal *okka* and acquires them, instead, in her conjugal *okka*; she carries water from the groom's *okka's* well to his kitchen; and finally she carries manure to the groom's ancestral paddy-field.

Every *mangala* marks a change in the social personality of the subject: he moves from one position in the status system to another. On such an occasion the group concerned performs towards him a series of solidarity rites. The performance of these solidarity rites shows that the group concerned authorizes and approves of the change in the social personality of the subject. A casteman or relative who fails to attend the particular *mangala* is understood as not approving of it. Relations between him and those who attend become strained. He has effected a breach in the solidarity.

Like the sprinkling of rice, the giving of milk is a common ritual act in Coorg. At the naming ceremony of a child, the mother puts the infant into the cradle and says, 'Chengappa, get up to eat rice mixed with milk.' She smears the child's tongue with a little cream, using a gold coin to scoop the cream contained in a bowl.

A child is given solid food to eat six months after birth: and this food usually consists of cooked rice mixed with milk and sugar. On the second day after marriage, when the bride enters her conjugal home, her mother-in-law combs her hair and gives her rice mixed with milk to eat. The latter dish is considered a great delicacy.

Milk is used not only on good-sacred occasions but also on bad-sacred occasions. When an infant dies, a coconut-shell containing milk from its mother's breasts is placed over the grave; and if it is a few months old, rice mixed with milk is placed there instead.